

spite of Mary's profession of toleration, it is to be feared that, with the pope and the Cardinal of Lorraine for mentors, death would have been the penalty again, if she had succeeded in the plan of undoing the work of the reformers. From the practical point of view, therefore, it is easy to understand, if not in all points to sympathise with, the vehemence with which Knox demanded the unequivocal recognition of the Protestant revolution.

To the queen, Knox, we are credibly assured, appeared, even before she left France, as "the most dangerous man in all her realm of Scotland." There certainly was nothing in the iron character of the man to disarm this prejudice. In his blunt, uncourtierlike ways he was less accommodating in his relations with his sovereign than even the Calvinist Sully with the Catholic Henry IV. No man ever spoke so fearlessly in the presence of princes, and it is indeed a strange transformation to turn from the speeches of an English courtier of the time of a Henry VIIIL, or an Elizabeth, to a speech of John Knox to Queen Mary. He is the same vehement, outspoken, stern wrestler against the devil in the royal presence as out of it. Not a jot of his conviction or his vehemence will he discard in argument even with the most fascinating woman of his time, and that woman his own sovereign. Preachers in those days were remarkable for the directness of their discourse from the pulpit. At close quarters in the royal reception chamber John Knox is unique. He exercised a powerful influence over women of a certain type of character. To a Mrs Locke and a Mrs Bowes he was a very dictator. But Mary Stuart was made of different stuff from these pious Protestant ladies, and "stood up" to the fierce zealot with a spirit and a cleverness that both tried his dialectic skill and ruffled his temper. Between them there could only be ineradicable antagonism, and this antagonism broke out within a few days after the queen set foot in Scotland. On the Sunday following her arrival Mary had private mass celebrated in the chapel at Holy rood, and it required all the firmness of Lord Jarnes to prevent its forcible suppression by the crowd assembled outside. In spite of a proclamation forbidding any innovation in the religious *status quo*, Knox promptly testified against such truckling to idolatry from the